THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.—ACTS i. 11.

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DISCOURSE BY PRESIDENT GEORGE Q. CANNON.

[CONCLUDED FROM PAGE 484.]

BROTHER Grant has given us a great many practical suggestions to-day in his remarks. He has testified concerning attending strictly to our duties and the blessings following. Some people imagine that it is irksome to go to their meetings on the appointed day and mingle with their brethren and sisters there. Some people of this city perhaps imagine that it is irksome to come to these meetings in this Tabernacle on the Sabbath day. They justify themselves by saying that they have to labor hard during the week, and as to the Sabbath, they say it is a day of rest, and they want to rest. In very many instances these same people hitch up their horses and vehicles and go out riding on the Sabbath day, for recreation and rest. We justify ourselves in neglecting our duties, in neglecting our meetings, by the most frivolous reasons. We say that we are engrossed through the week and need something of this kind in order to refresh us. I am sure I speak the experience of every man and woman who have attended their meetings strictly, and have attended to their duties as they should do, when I say that they are more refreshed in body and mind on Monday mornings, and better able to resume the labors of the week, than those are who have spent their time in some other direction. We are commanded to keep the Sabbath day holy, and there is a blessing attending it.

I have watched through my life the man that neglected this, and discovered that he has not been as successful as the one who observes strictly the Sabbath day. The man who does not rest on the Sabbath day, but is out attending to his grain, or watering his land, or doing something else that need not be done on this day, will find this spirit grow upon him to

his condemnation. He will not prosper as he would do if he were not to do this. Those who refrain from all labor on the Sabbath, and attend to their duties as becometh Saints, will be greatly blessed of the Lord, much more so than those who desecrate it. All men of experience in this congregation, who have kept the Sabbath day holy, know that they have been prospered. They who have rested from their labors on this sacred day and attended to their meetings, no matter how weary they may have been before they came to the meeting, have enjoyed real rest and been refreshed.

I would say to wives and mothers, put off doing those things on a Sunday that should be done during the week days, remembering that this is a day appointed to all in Zion to rest from our labors, and to pay our devotions to the Most High. After the week's work is ended, some actually supplement it by the performance of some labor on the Sabbath that need not be done.

I live outside this city, and scarcely a Sabbath day passes but I see troops of men and women driving out in vehicles, with apparently little thought that they are breaking the Sabbath day. Some of these make it a habit to go down to the river to fish, and, as they call it, enjoy themselves. There is no real enjoyment in such things, though they do not seem to think so. They do not have enjoyment. They may fancy they have, but it is not profitable to them. It does not benefit them, neither does it add to their honor, but rather detracts therefrom. Anything of this kind is demoralizing, and has a very bad effect upon the children.

Owing to circumstances which you are all familiar with, there has been and still is an increasing disposition to break the Sabbath day, to violate it in a flagrant manner, by those with whom we are now surrounded. Formerly, when we were alone here, the Lord's day was held in remembrance; but a great change for the worse has taken place. Now we see men plowing, fencing, carpenters at work, and various other occupations going on just as on the regular week days. Such things were not seen or heard of here a few years ago. This thing has become so frequent as to give occasion for remark by all good and honorable people among us. We view this thing with regret. This sinful practice of Sabbath breaking has increased to an alarming extent of late—I was going to say through a looseness of the laws. I trust the Latter-day Saints will not fall into such bad habits, but will remember the words of God bearing on the same, wherein He says: "For verily this is a day appointed unto you to rest from your labors and to pay thy devotions unto the Most High." We have been promised that by keeping the commandments of God we will be blessed. We are refreshed both in body and in mind by attending to our duties on the Sabbath day, much more so than by pursuing any other course. I speak from experience. From my youth up to the present time I have never missed a public meeting of the Saints when it was possible for me to attend, neither have I engaged in any labor. I have been a hard worker all my life. I think my friends will give me credit for being a hard worker mentally. I have ofttimes needed rest, and have got that rest by attending meeting. Many times I have suffered from fatigue

through over-exertion, yet my body and mind have been refreshed by coming here. This is the experience of very many. By attending our meetings it brings us rest and is recreative. This is a fact, as all those attending meeting can testify who come to serve the Lord.

A great many of our people seem to think there is no pleasure in coming to meeting. And why? Because they do not take a course that tends to give them pleasure. As we all know, there is pleasure in serving God and keeping His commandments. Tens of thousands take more pleasure in taking a different course, and thereby bring condemnation upon themselves. We have no right to give way to our passions, or seek pleasure in this direction, though others do this. We should listen to the whisperings of the Spirit of God, which teaches us to serve Him. We should reverence Him in our words and acts, and seek to carry out His purposes in our lives. God is pleased with men and women who practice self-denial; with those who overcome their evil inclinations; with all those who live lives of purity; and this we should do every day, and also seek to do good to our fellowman.

Whatever our profession may be, let us seek to live according to the light that God has given us, and we will be acceptable to Him. The sincere Methodist, the sincere Presbyterian, the sincere Episcopalian, and the sincere Catholic are acceptable before God, so far as they live according to the light that He has revealed to them. I have known good men, not of our Church, pray to God, and He has given them a portion of His Spirit. This was according to their faithfulness and good desires, through their determination to do that which was right in the eyes of God and before their fellowmen. He has blessed the sincere Mohammedan and the heathen; in fact, God has blessed all according to their faithfulness and diligence in keeping His commandments and striving to do right by their fellowmen.

The Lord holds us, my brethren and sisters, to stricter accountability because of the things that He has revealed to us in the everlasting Gospel. He has restored the gift of the Holy Ghost and all the other gifts of the Gospel as they were enjoyed in ancient times. He has condescended in His great mercy to speak from heaven to man upon the earth, and committed to man His work. He has restored the spirit of union and of love, which produces great happiness. He has organized His Church according to the ancient pattern, with all the offices, with all the authorities, with all the powers and with all the blessings that were enjoyed anciently by His servants and His people. We are held accountable, as we have received the greater light, the highest laws. We have received and obeyed the Gospel in its fulness and in its purity, but if we treat lightly the knowledge and light which God has given us, our loss will be far greater and our punishment more severe than those who know not the truth. We will be beaten with many stripes, while those who have not received the Gospel will be beaten with but few stripes. Where much is given much is required. This is the case with us. Any desire we may have in righteousness God will bestow upon us. You cannot think of any gift or blessing that He will withhold from us for our good. You Latter-

day Saints know this. I can speak my own experience. I know, as you do, that God hears and answers prayers. I know that He bestows blessings upon His people according to their circumstances and real wants and sustains them. He opens up the way before them, makes their paths plain, and cheers and sustains them in the midst of trials, difficulties and afflictions. He is working in a wonderful way, and is taking care of His people. Though we are in the midst of various difficulties and seem to be environed, and though it may appear to some there is no way of getting out at the present time, yet God is near and is guiding this work, and it will go forward fulfilling His purposes as spoken by the mouths of all His holy Prophets concerning it. No man or number of men can hinder it in its progression. All the men in the world combined could not do it. After a while men will begin to understand that this is the work of our Father in heaven and will let us alone.

My brethren and sisters, let us exhibit in our lives that our religion is a practical religion, that it enters into all the details of our daily actions and means a good deal with us. It is essential that we should have something different from the world, something nobler and better. We are in many respects a different people from the world. We should have different motives from theirs, for the reason that we are in a different condition to them. Brother Grant has spoken of looking out for ourselves and the accumulation of wealth, and not to use it for self aggrandizement, but be governed by high motives. I look for the time to come, and expect to see it, when a great deal of wealth will roll into this community because of the probity and honesty of the Latter-day Saints—because they can be trusted to do that which is right, and not take advantage of their neighbor. I say, the people of the nations will turn their eyes to Zion and admire the good qualities developed in the Latter-day Saints, and enter into dealings with them, therefore the Latter-day Saints should do nothing to injure their credit, their name, nor the kingdom of God. The time will come, as predicted, when all those who will not take up their sword against their neighbor must flee to Zion for protection. They will bring their wealth with them. This prediction was made a great many years ago, but it will have its fulfilment.

Another prediction was made concerning the war of the rebellion, and the breaking out of that war in South Carolina. As long ago as 1832 this prophecy was made, and many of our people scarcely knew what to think because it was not fulfilled earlier than it was. It was twenty-eight years afterwards before this prediction was fulfilled. It seemed as if it would never be fulfilled, but it came to pass, and brought sorrow and misery to many souls. It plunged this nation almost at one time into the abyss of ruin. The Lord has said that the day will come when all those who will not take up the sword and fight against their neighbors will be compiled to flee to Zion. This prophecy will be fulfilled. Those desiring peace at this time will come to Zion for personal safety and for personal liberty. Zion will be the only place where peace can be found on the earth, and people desiring peace will come here and bring their wealth with them in order that it may be put in a place of safety. But

this question of wealth is a simple consideration with the Latter-day Saints when compared with the value of men's souls. The wealth of the world is perishable, but the souls of the children of men are eternal. Our aim is to labor for their salvation, to do everything in our power to hasten on the work of redemption; to induce men to turn to God and listen to a beneficent Father, and not reject Him through the allurements of Satan. It is our duty to warn the children of men against existing evils, to endeavor to incite them to walk in the paths of righteousness, and give heed to the Spirit of God, a portion of which is planted in every human breast for their benefit. This Spirit teaches the difference between right and wrong. Every soul receives some portion of the Holy Spirit, and this is what we call conscience. If men commit sin, they grieve that Spirit, and by grieving it and continuing in this course such persons are plunged into wickedness and bring destruction upon themselves.

Our duties, as Latter-day Saints, are to seek to save the whole human family, especially those souls which God has placed in our keeping, and do all we can for their salvation. I pray God to bless you my brethren and sisters, and to lead us constantly by His Spirit, in the name of Jesus. Amen.

DO NOT KILL.

The teachings of our Church in relation to the sacredness of human life are very plain and strong. We are taught that it is a dreadful wrong, a crime of fearful magnitude, for one to slay his fellowman, unless it be in self defence. Children should be impressed with these ideas, that under no provocation should they resort to violence against their fellow-creatures. How shocking it is to read of young men going armed with pistols, and upon apparently slight provocation drawing their weapons and firing at each other! We read of a case of this kind recently in one of our settlements. It fills one with horror to think that human beings are so filled with deadly hatred as to be guilty of such acts. It is far better to be in the place of Abel—an innocent man murdered—than to be in the place of his murderer, the cruel Cain.

The spirit of murder seems to be on the increase in our day. This is partly due to the increase of firearms and to their cheapness, also to the fashion which prevails in many quarters of carrying deadly weapons. The frequency with which shooting is done also has its effect to break down the feeling of sacredness which should surround human life.

But it is not only the shedding of human blood which children should be taught to avoid; they should be impressed with the value of animal life. No animal should be killed except to supply food for the sustenance of human beings. Some boys and young men take great delight in going on hunting trips. They are not hungry, they do not stand in need of food of this character to sustain life; but they hunt for sport—merely for the pleasure of killing something. They foster a taste for destruction. If, while they have a gun in hand a bird should come within range of their shot, however innocent or beautiful the bird might be, and without it being

the least use to them for food or anything else, they instantly try to kill it. So with any innocent and harmless animal that they may see. No fowl or animal is safe if within the range of their shot. It must be killed if they can succeed in hitting it.

Now, this is very wrong, and children should be taught to repress that inclination where they have it. The practice of killing everything that can be shot at, and hunting for the mere pleasure of killing leads to a waste of life, and causes a feeling of indifference to the sufferings of those animals to become implanted in the breasts of those who are guilty of this practice. Such persons are more likely to use their weapons against their fellow-creatures if they are provoked than they would be if they had not become somewhat indifferent to the shedding of blood.

God has given man the birds of the air, the animals that move upon the earth, and the fish that swim in the waters, for his use; not to be wasted not to be killed for sport, not to be exterminated from the face of the earth, as many kinds of animals have been through man's hunting propensities; but to be a blessing to man; to furnish him with that which he may need from time to time for food and other purposes, and to assist him in various ways. And God will hold man accountable for the right use of his opportunities. These birds and animals and fish cannot speak, but they can suffer, and our God who created them knows their sufferings, and will hold him who causes them to suffer unnecessarily to answer for it. It is a sin against their Creator. These dumb creatures appeal to the sympathy of every right-feeling person. They are to a certain extent helpless, and in many instances defenceless. Man should therefore treat them with all possible kindness.

Children should be taught that it is a duty to protect and care for the creatures that are in their charge; to see that they are fed and watered and housed, so that they will not suffer. They should not be overworked. They should not be beaten improperly or abused; but should be treated with kindness. A child that is cruel to an animal exhibits a bad disposition. He will be be apt to grow up to be an unfeeling cruel man. Therefore children should be taught to be merciful to the brute creation. There are some people who make constant war upon every snake that they see. They act as though they thought it their supreme duty to destroy them. The result is, there is an enmity between these reptiles and man. So it is with other creatures. The constant war that is made upon them causes them naturally to look upon man as their enemy, and in self-defence they seek to bite or in some other way to destroy him. The day must come, according to the words of the Prophet, when this will be changed, and the enemy that now exists between man and beast will cease. But man should set the example. Man should cultivate a better spirit towards the other creatures of our Father, and should not be their deadly foe. When he ceases to hunt and destroy for his own sport, or to gratify his destructive propensities, it may be that a different spirit will take possession of the fowls, animals, fish, reptiles, and insects; and instead of looking upon man as their enemy, they will look upon him as their friend, and not seek to take advantage of or destroy him.—*Juvenile Instructor.*

FACTS AND EVENTS.

Six miners were killed in a mine at Dortmund, Germany, on July 30, by a gas explosion.

The House of Assembly in the Australian Parliament has rejected the motion in favor of woman suffrage, by a vote of 57 to 34.

On July 31, the barque *Lorma* was run down by the steamer *Godmundling*, off Dover, and sunk, eight of the crew being drowned.

A young lady in Berlin had her left limb amputated on July 31, the cause being blood poisoning, produced by wearing red silk stockings.

The Russian government is diligently continuing war preparations, and is stationing large bodies of troops on the Austrian and German frontiers.

Cholera is spreading in Syria, the mortality being very great. Other countries are taking special measures to guard against the spread of the disease.

The health of Pope Leo XIII is in such a precarious state that steps have been taken to insure the immediate convocation of a conclave should an emergency arise.

Advices from Yokahama state that on July 12 two steamers collided off the coast near Suto, and one with 320 laborers on board was sunk. There were 280 persons lost.

The new constitution of the State of Louisiana practically shuts off a large proportion of the negro vote, as a qualification of an elector is that he be a poll tax payer.

Further rioting is reported from China, where a number of Christian missions have been attacked, and several persons killed. Placards are posted up, threatening foreigners with expulsion.

Mr. Foster, secretary of the treasury for the United States, has warned the representatives of the American Hebrew congregations against directing the tide of emigration of Russian Jews into the United States.

The United States secretary of the navy has made a contract for a new cruiser guaranteed to maintain a speed of twenty-one knots per hour for four hours in the open sea. This would make the fastest war vessel afloat.

The damage by floods in India during the latter part of July was very extensive, several towns being inundated, immense quantities of property destroyed, and many animals washed away. It is reported that three hundred people have been drowned.

An eleven year old boy named Baroc has been sentenced to ten years' imprisonment in France, for the murder of an eighteen months old baby. He pushed the child into a stream of water, and when the little one struggled to get out, threw rocks and drove it back till it was drowned.

On August 5, the White Star steamer *Majestic* completed the fastest western transatlantic trip on record, making the run in five days, eighteen hours and eight minutes. On two days she maintained a speed of 501 miles per day, the entire run being over twenty knots per hour.

On July 31, John Conway, accused of murdering and mutilating a ten year old boy in Liverpool, and William H. Turner, accused of murdering a five year old girl at Leeds, were convicted on circumstantial evidence and sentenced to be hanged. Both condemned men protest their innocence, but the circumstances are strongly against them.

A telegram from Denison, Texas, U. S. A., gives an account of a singular fatality near that place on July 30. A young man and a young lady were walking along a path when they discovered a large snake. The young man struck it with a whip, and then severed its head from the body. A little while afterwards the couple returned with several other persons to view the reptile, and the young lady turned the snake's head over with her hand when it struck at her, fastening its fangs in her flesh. Her hand began to swell, and though medical aid was summoned she died in a few hours, after suffering great agony.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, AUGUST 10, 1891.

EXEMPLARY HABITS.

THE most potent influence one can exercise for good or ill is that which is wielded by example. Whether in public or private life, among the youthful or the aged, the estimate placed upon an individual by his associates is based on his conduct rather than his professions, and his influence receives its force from his method of life, not from any theoretical standard he may set up. "By their fruits ye shall know them," is a rule which, consciously or unconsciously, men apply to their fellow beings, and govern themselves accordingly. There are individuals whose evils propensities so predominate in their lives that they wilfully malign and afflict others whom they know are walking in a higher and nobler path; but even those wickedly inclined persons have a measure of admiration for an upright, consistent man, which tempers their animosity at times, and makes them feel and recognize his superiority.

In the great judgment of the Eternal One, the reward of men will be based upon "the deeds done in the body," those who have done good being brought forth in the resurrection of the just, and those who have given themselves to evil having a part in the resurrection of the unjust. An account will be rendered of all the works of men, and every action that is not inspired by a desire for righteousness will bring its condemnation; while each kind and thoughtful expression, each loving and noble deed, will present for blessings a claim that cannot be denied.

The habits of an individual have their effect both upon himself and upon his associates. Thoughtlessness and frivolous conduct wield a baneful influence, and the person who gives way to them becomes thoughtless and frivolous in his character just to the extent of his submission, thereby weakening his life's superstructure. Others are led away by the bad example, and thus the gravity of the offense is increased.

"Every idle word that men shall speak they shall give account thereof in the day of judgment," was the instruction of the Divine Master, and it illustrates clearly the principle that the future of man is affected by his present deportment. What are these idle words? Are they confined to the foolish or ill advised expressions that come from a spirit of recklessness or a disregard for the proper amenities of life and of the dignity of

manhood and womanhood? There are people who profess with their lips a certain rule of conduct which has no counterpart in practical illustration by them. Are not their professions made idle words by their failure to observe them—words that shall stand against them at the great day and judge them for their hypocrisy? Folly and heedlessness have an ill effect upon those who are subjected to them, but how much more serious is the injury wrought by the vain professions which make hypocrites.

This principle of judgment should be carefully considered by those who have received the light of the Gospel, that they may avoid being led into temptation. The Saints should conform to the truths which they have accepted, not in word alone, but in every thought and deed. Their example should be worthy of emulation, and should be brought into perfect harmony with the Gospel, the fruits of which are love, peace, faith, virtue, charity, knowledge, temperance, patience, diligence, brotherly kindness, humility, godliness.

The responsibility rests upon all to make their lives consistent with their professions. The more prominent a person is before the people, the broader will be the effect of his example. The one who is called to be a servant of the Lord is appointed a messenger of salvation to the people, but if his practice does not harmonize with the principles he is ordained to promulgate, he becomes by his example a messenger of destruction. For instance: The Lord forbids the use of strong drink, and enjoins temperance. Suppose an Elder should frequent public houses or drink intoxicating liquors. He not only brings scandal on the Church, but makes himself in fact a servant of the evil one, and a messenger of destruction to himself and those affected by his example, instead of being true to his calling as an ambassador of the Lord. To the extent of his action and its effects he betrays the One in whose service he had enlisted, because his influence and strength are used to aid the enemy. If such a lamentable event should take place in the mission field, it would be the duty of the President of Conference having jurisdiction to promptly report to the President of the Mission the one who persists in such a course, that he may be peremptorily removed from the position which he has dishonored.

The Elders of Israel are called to be preachers of righteousness. If they make this merely a profession of their lips, while their example is evil, they become preachers of unrighteousness. If in their life they fail to show forth brotherly kindness, and love, and faith, they reject the principles that lead men to God; if they are not diligent, and patient, and humble, they close the door against the inspiration that should attend their holy office; if they do not seek temperance, virtue, knowledge and truth, they deny the power of godliness to save and exalt. In this situation they would bring forth fruit to their own shame and condemnation, and to the injury of others. By observing the laws of the Gospel which they teach, the fruit they bear is to the glory of God, and the blessing of themselves and all who heed their message.

The Latter-day Saints have entered into a solemn covenant to serve the Lord. They are under sacred obligations to be exemplars of His

righteousness. They have made a vow to remember Him and to keep the commandments which He has given them. In fulfilling these duties is the source of their strength and salvation. The yoke is easy and the burden light; for notwithstanding afflictions and adversities, those who are Saints in very deed receive of the Spirit of God and the power of the Holy One of Israel, and experience that love, peace and joy that surpass human understanding. There is always for them a rift in the clouds, a light in the darkness, that illumines the pathway to the heavenly kingdom. They are hearers of the word and doers of it also, becoming models of righteousness in all the affairs of life, because of their exemplary habits. Of them it can be said, they have understood and obeyed the Lord's command, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

J. H. A.

ARRIVALS.—The Guion steamship *Alaska* arrived in Liverpool on Sunday, August 2, bringing the following missionaries to Great Britain: Andrew Beckstead, of Whitney; Andrew Morrison, of Franklin, Idaho; and Andrew Easton, of Almy, Wyoming.

There were also on board the following visitors: Jas. T. Woods, Daniel Cross, and Mrs. Kiddle, Salt Lake City; Walter W. Kiddle, Brighton; John Eastham and Alfred Kearl, Grantsville, Utah.

RELEASES.—Elder John H. Clarke is honorably released from his labors as Traveling Elder in the London Conference, to return home.

Elder John H. Woodbury is honorably released from his labors as Traveling Elder in the Leeds Conference, to return home.

Elder James M. Wardrop is released, owing to ill health, from his labors as Traveling Elder in the Irish Conference, to return home.

APPOINTMENTS.—Elder Andrew Beckstead is appointed to labor as Traveling Elder in the Newcastle Conference.

Elder Andrew Morrison is appointed to labor as Traveling Elder in the Leeds Conference.

Elder Andrew Easton is appointed to labor as Traveling Elder in the Scottish Conference.

MANCHESTER CONFERENCE.

MINUTES of Manchester Conference, held in Doe Hay Assembly Hall, Farnworth, near Bolton, July 26, 1891. The following named Elders were present on the stand: John Nicholson, James H. Anderson, and Geo. W. Young, of the Liverpool office; President Samuel Worsencroft, Elders Ether McBride, Abraham Fawson, Geo. E. Eyre, Harry Worley, A. S. Porter, and Geo. H. Robinson, of the Liverpool Conference; John C. Cutler, President of, and W. G. Bickley, John F. Merrill, William Ogden, Nephi Jackson, A. B. Wilson, John R. Booth, Thomas G. Humphrey, H. W. Woolley, and J. H. Boyden, Traveling Elders in the Manchester Conference.

10.30 a.m. Singing. Prayer by Elder Wonnacott. Singing.

President Cutler said he was thankful to our Father in heaven for the opportunity of meeting together in Conference under such favorable circumstances, and for having the counsel of the servants of God. There seemed to be a general feeling of indifference among the people in this land, for in his travels he could not find many who felt any interest in the Gospel.

Elder Booth bore testimony that the Saints are engaged in the work of God. He had tried to show people the Gospel of Christ, but the words of the Prophet were being fulfilled, and darkness covers the earth and gross darkness the minds of the people. He bore testimony that an angel had come from the heavens with the everlasting Gospel to preach to the children of men.

Elder Woolley said he was always ready to bear his testimony to the people. It was for this cause that he left his home. He knew that the message the Elders offered to the world was true. If men neglect to obey the principles which bring salvation, they cannot expect to escape when the Lord pours out His judgments upon the face of the earth.

Elder Merrill said the Gospel of the Son of God was a Gospel of works with faith. In this it differed from the theories of many who profess religion. The speaker had found the people to be lovers of pleasure more than lovers of God, and they seem to have teachers to suit their minds, and do not want the Gospel. The Lord has established this work for the benefit of the human family, and it is only by conformity thereto that the benefit can be received.

Elder Humphrey desired to warn the people of the judgments that are to come upon the earth, and to preach to them the Gospel of the Lord Jesus Christ. He had found some who would listen to him for a time, but who would not continue in the truth.

Elder Boyden felt his weakness as a preacher of the Gospel, but desired to do all the good he could by promulgating the principles of truth among the people.

Elder Robinson said that if men walk in the straight and narrow path marked out by the Savior, they would receive salvation in the kingdom of God, but they would obtain it in no other way.

Elder Ogden felt thankful that he had been called to this land to preach the Gospel, and bear testimony of its truth. He spoke of the different beliefs of the world, as compared with the Gospel as taught by the Lord Jesus and the Elders of Israel.

Elder Anderson said we have a responsibility laid upon us to bring to people the light of the Gospel, that they may be led to walk therein. The whole duty of the Elders was to teach the Gospel by precept and example; not to engage in contention or strife, or contend against any man's religion. Declare the principles of salvation, and call on the people to receive the same.

Singing. Benediction by Elder Fawson.

2 p.m. Singing. Prayer by Elder Robinson. Singing. The Sacrament was administered by Elders Booth and Merrill.

Elder John Nicholson said it was a source of much gratification to him to meet with so many Latter-day Saints, and to partake of the sacred emblems of the sufferings and death of our Lord. Urged the Saints to remember the covenants which they had made with the Lord. He spoke upon the atonement of Jesus Christ, the pre-existence of spirits, the object of man's being on the earth, the first principles of the Gospel, and organization of the Church. He gave some excellent counsel to the Saints, and bore a powerful testimony to the truth of the Gospel.

Singing. Benediction by Elder Bickley.

6 p.m. Singing. Prayer by Elder McBride. Singing.

The statistical report of the Conference was read, and the general authorities of the Church, of the European Mission, and of the Manchester Conference, were presented and unanimously sustained.

Elder Anderson spoke of the Gospel as taught by the Lord when He was among men, and of its restoration in these latter days, when it is being preached by the Elders of Israel. The speaker gave an earnest discourse on the necessity of obedience to the principles of truth, and urged the Saints to be faithful to the covenants they had made.

Singing. Benediction by Elder Wilson.

GEORGE CLARK, Clerk.

WHAT SHALL THE LATTER-DAY SAINTS READ?

Books are instruments of knowledge, but it requires taste and good judgment to make a suitable and useful selection. It is possible to store the memory with romances and various kinds of light literature; but it should be taken into consideration, before choosing or reading a book, how much real and useful knowledge we are likely to gain by its perusal. The Gospel stimulates the literary propensities; it should also inspire us in the selection of books.

The choicest thoughts of the past, the richest ideas that adorn the mind, have sprung from inspired minds. What then is our duty in relation to reading?

We answer, to raise the standard of literature to the highest pinnacle. This the Apostle did at Ephesus. Such was the effect of his preaching, that his hearers who had in their possession costly books—scrolls containing the mystic symbols of sorcery and astrology, and by which they obtained their livelihood—brought them together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver.

Here we have a specimen of what should be done with corrupt literature. Our aim should be to read books filled with the spirit of the Gospel. As the sun is in every blade and flower, giving life to all nature, in like manner the light of truth should give life to all books which we read.

Patronize only the literature that imparts knowledge and increases the wealth of the understanding. We have books on all subjects—religion, history, science, language, books to enlighten, to discipline and to amuse.

Truth is one, whether it comes down from heaven or up from earth,

back from the revolutions of the past, or out of the abysses of the mind. All truth speaks in one voice, for one end; that voice is the voice of God; that end is the weal of man.

We are not required to adopt books written by any particular talent to the exclusion of others. It requires every mind to stir up the gift that is in it, and to work in its own way. There is in every book a spirit which can easily be detected.

Here, then, is the test of sound literature—that a book that "hath not the Spirit of Christ is none of His." By this test, what books are we called upon to lay aside and disapprove? All trifling and degrading books should be shunned.

The aim of reading is not to nourish sickly sentiment, to cause men to whine and laugh, but to labor and worship among eternal realities. All books which aim to crush the religious element in man, quench the sense of moral obligation, rupture the tie which connects him with the Eternal, in whatever form they appear, they may come in the garb of philosophy, wit or eloquence, we must repudiate all that do not breathe loyalty and reverence to God.

All sensual writings, which appeal more to the passions than to the reason, excite more animal feeling than spiritual thought, that view man rather as the citzen of time than the offspring of the Infinite, must be put away from us. Such books are hostile to the religion which requires us to do all to the glory of God.

The Latter-day Saints have gathered out of the various nations in compliance to the divine command: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." If it be the duty of the Saints to separate themselves from personal friendships of men of corrupt minds, can it be right for them to admit their pestilential and contagious thoughts into their own houses by the perusal of their corrupt works, or to promote their circulation by purchasing their production? Separation from such literature invites no reasonable denial.

Infuse the spirit of the Gospel into the minds of the youth, that none will read or keep a corrupt book, in this age of Gospel light. There are thousands of volumes issued from the press every year with nothing in them deserving attention. They start no thought and kindle nor laudable aspiration. While on the other hand as Milton says, "as good almost kill a man, as kill a good book."

The great painters and poets of the world have gone to divine Scripture for materials out of which to work those grand productions that have filled successive ages with their fame. The finest subjects for historic painting within the entire circle of the fine arts have been selected from the Scriptures. Such are Lot and his two daughters hastened by the Angels out of Sodom, and the finding of Moses on the Nile, by Rembrandt; Moses Striking the Rock, by Poussin; The Deluge, by Trumbull; Belshazzar's Feast, by Martin; The Transfiguration, and the The Madonna, by Raphael; Moses Receiving the Law, Abraham and Isaac at the Foot of the Mountain, Paul's Shipwreck, Christ Rejected and Death on the Pale Horse, by Da Vinci; Christ in the Garden, by Guido; The Fall of the Damned and the

Resurrection of the Just, by Rubens. Raphael, the first painter in the world, and who was employed so extensively by Leo X, painted chiefly scriptural subjects. His famous cartoons are all scriptural themes.

Let the young ladies and all other persons go into the field of biblical truth, the truth contained in the Book of Mormon and the Book of Doctrine and Covenants, let them peruse with interest the sermons and saying of inspired men of God, and feel that there they will meet the deepest experience of every living man and every question that agitates the common heart, whether social, political, or religious, and try it by the light of the divine law, whose principles are ever in favor of popular rights.

This law denounces oppression, recognizes the rights of all, and inculcates special sympathy with the poor and the oppressed. The greatest minds have acknowledged its superiority. St. Paul had traversed the literary domains of the eastern hemisphere, he had gathered the choicest gems from the writings of the Hebrew rabbis; but when he entered the study of the Gospel, he said, "I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord."—*The Young Woman's Journal.*

CHILD FLOGGING IN WARSAW.

THE London *Times* prints the following from a correspondent: A terrible act of brutality perpetrated by the Russian authorities at Warsaw has caused great indignation throughout Poland. As usual, the facts have come out little by little and considerably after date. It was on May 31 last that the daughter of General Pouzereff, who is but a child, was playing with the ball in the Saxe Gardens, at Warsaw. She chanced to meet a boy named Winter, and struck him with her ball. The boy, who was only ten years old, seized the ball and threw it back, probably with some violence. Thereupon the servant in charge of General Pouzereff's child rushed forward, caught the boy Winter, and began to beat him. The boy, however, resisted, hit back at the servant, and called her names which showed that he was a Pole and had been taught to look with contempt upon the Russians. The servant now called for the police, and the boy was taken and locked up all night. A full report of the incident was drawn up and sent to the governor-general of the province, General Gourko. On the morrow General Gourko replied that the boy must be flogged, and should receive twenty-five lashes. According to the law, corporal punishment can only be administered to children by their parents, but Winter's father was dead. The police, therefore, should have applied to the boy's mother. They preferred seeking out Mr. Olchefski, the boy's tutor or guardian. They told Mr. Olchefski that if he did not carry out the sentence they would close his business house, a cake and confectionery shop. The tutor, fearing that he would lose his means of livelihood, reluctantly consented. The preparations were then made in due form. In accordance with the law the prison doctor was called, then the boy was brought forward from his cell, stripped, and the flogging began. At the seventh stroke he fainted, and the doctor, interfering, said it would be dangerous to inflict such violent punishment. The boy was of a highly

nervous disposition, and the doctor could not answer for his life if such torture was continued. Mr. Olchefski, also, was horror-stricken at the effect the blows had produced. He angrily threw the whip away, and said the police might close his café and ruin him if they chose, but nothing should persuade him to finish the flogging. Finding that both doctor and tutor remained obdurate, the police and prison authorities sent a despatch to the governor-general, asking for instructions, and relating all that had occurred. It will scarcely be credited that General Gourko, the hero of the Plevna Pass, at once telegraphed back that the flogging was to be finished. The police, therefore, the tutor persisting in his refusal to act, had to give the unfortunate boy the remaining eighteen blows, so as to complete the sentence. Insensible, covered with blood, his flesh torn from his back, and in a state of violent convulsions, this young boy was brought back to his mother. The unhappy woman had all this time being kept in ignorance as to the fate of her son; and the shock that his return in such a condition must have produced upon her feelings may well be imagined.

UTAH NEWS.

(Summarized from Territorial papers.)

The Hot Springs and Great Salt Lake railway began running trains on July 19.

The Utah Central railway is to be extended from Park City to Ashley, Uintah County.

A brick factory, with machinery having a capacity of 20,000 bricks per day, is to be erected at Lehi.

Twenty-five head of cattle at Bonanza Flat, Wasatch County, died in July, in consequence of eating a quantity of giant powder.

The ceremony of laying the corner stone of a new meeting house in the Sixteenth Ward, Salt Lake City, took place on July 22.

A new Jewish temple was dedicated by the Hebrews in Salt Lake City on July 11. It is modeled after the Jewish temple in Berlin.

The output of the canning factory at Ogden for the year 1891 will be 30,000 cases of canned goods and 600 barrels of pickles and vinegar.

By an explosion of coal gas, on July 17, Mrs. Benjamin Boughlow, of Salt Lake City, was severely burned, while putting some coal into a stove.

On July 19, Mrs. Charles Rand, of Salt Lake City, was using kerosene to start a fire, when the can containing the oil exploded, and she was so terribly burned that death resulted in five hours.

On the Tintic branch of the Rio Grande Western railway there is being constructed a work that is unprecedented in the history of railway engineering. In a distance of four miles there are four loops and four tunnels, to enable trains to ascend Humansville canyon.

The Ogmirrh Irrigating Company has been organized in Salt Lake City, the intention being to drain Utah Lake of two feet of water to irrigate 120,000 acres of land in Salt Lake County. The scheme receives opposition from other claimants of the water, who assert that their rights will be infringed upon.

Two men, T. H. Hall and W. J. Seeley, got into a dispute at North Salt Lake on July 22, and began shooting at each other. A ball from Seeley's pistol struck a laborer, L. S. Morris, who was near by, inflicting a dangerous wound. Seeley was also struck by a bullet, and is in a critical condition. Hall claims that he shot in self defense.